The Inquirer

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THE VISIT

THAT Mr. Khrushchev was more eager to visit the United States than Mr. Eisenhower was to receive him seems to be the conclusion to be drawn from the recent diplomatic events. It is not to be supposed that the Russian leader has a more desperate interest in peace than the American President, and the eagerness on the one hand and reluctance on the other must therefore belong to diplomatic pressures of various sorts. The sort that has produced the visit must be related to Berlin. The foreign ministers in Geneva were unable to agree about the immediate future of that city, and this forced the invitation to Mr. Khrushchev. It is a kind of Russian victory, if that is the word for it, and the puzzle now is as to what the Russian leader is going to do with it. It is quite possible that he doesn't know himself. What, asked a German general of Hitler, at a conference before the great spring offensive of 1940, are we going to do with our victory? Hitler did not know, neither did any of the German generals at the conference. There is little point in ascribing a wisdom to these extraordinary leaders of mankind which they do not possess. It is better to take them at their face value, which, at times, is a pretty poor face indeed.

The Russian Empire

Not so long ago Khrushchev was handing out virtual ultimatums, with dates, about Berlin. The ultimatums were withdrawn, and the dates left vaguely suspended, but not the slightest promise has been given that the ultimatums will not be renewed, and the dates fixed again. Khrushchev goes to America with not one Russian point surrendered about Berlin, save a point granted for the temporary suspension of action to allow negotiations to be possible.

It might be supposed that he is prepared to do something about it, otherwise why go to the U.S.A.? But at any time during the prolonged foreign minister's conference in Geneva (now standing adjourned) he could have phoned to Mr. Gromyko to make the concessions to make the conference successful. He didn't phone. Is he now to make the same concessions in person in Washington? It seems unlikely. Mr. Khrushchev, if he is fishing at all, must be fishing for something bigger than agreement about Berlin.

The U.S.S.R. possesses an empire. It is an important empire. It was—like most empires—acquired by force. It consists of some of the oldest countries in Europe. The most powerful of them is East Germany with a population of some 20,000,000 Germans. All this tends to be forgotten in the position which tends to settle down on the surface between the East and the West. All these states are integrated with the Russian economy. They are officially communist states, but not one of them has adopted this status freely. It has been imposed upon them by Russian power.

Weakness and Strength

The existence of the empire is recognised by no country outside the Russian orbit, and its composition stirs violent opposition in the civilisation of the West. All this is a source of weakness and strength to Russia. She must be constantly trying to increase her hold on the empire, which involves policies like the attempt to enforce the recognition of the East German government, which in turn creates constant conflict with the West; or else she must attempt to liberalise her attitude to the satellites. If she does the latter it naturally creates the revolt of subject peoples, as in the revolt in Hungary. All this is weakness, deadly weakness, not only for Russia but for other peoples, for the danger of world war lies in it. The strength of the empire for Russia lies in the shop window it offers for communism. The pretence can be maintained that the satellites like being what they are, and communism is the salvation of mankind.

Sooner or later Russia will either have to integrate the satellites more closely in the empire, or dismantle it. The present phase of uncertainty must in many respects be wearing. In the world situation she dare not dismantle the empire, therefore she must try to strengthen it. The trouble spot in this effort must be Eastern Germany. What can Khrushchev hope to do about it in Washington?

The Western Aim

Perhaps the visit from every point of view, including the Russian, comes within the advantages of "keep them talking". Whilst this is taking place there is no need for decisions with possible fateful consequences. But no one can be fooled by the supposition that the courtesies of talking will settle the fundamental problems. It is just as well to see through, for instance, the current baby-talk of official visits to the brutal issues that still divide the East and the West. Sooner or later a peace treaty about the late war will have to be signed. The victors too in that little affair will have to know what to do with the victory. Collectively they don't know at the moment; in fact it is probable that the Western victors are nearer to the defeated than they are to Russia. The U.S.S.R. and the Western allies are still grimly divided.

But time, states, and peoples, do not stand still.

Changes of considerable rapidity are taking place between the East and the West, none more rapidly perhaps than in the attitudes of Russia to the West. If these changes can be encouraged so much to the good. Can the U.S.S.R. be persuaded sooner or later to dismantle her empire without loss of face, or far more important, loss of faith and security? It may be possible. Communism as a faith is not quite what it was. Russia for the Russians may be more important for the Russians than world communism. The golden age in their own land may be more attractive than a world war caused by trying to cling to what never was theirs. It may be so. To help make it so can still be an enlightened aim of Western policy.

DIAGNOSIS OF OUR TIMES

I. THE GROUP, AND PEACE OF MIND CULT

By A. Phillip Hewett

(Mr. Phillip Hewett, minister of the Vancouver Unitarian Church, continues his diagnosis. These articles are adapted from sermons preached by Mr. Hewett to the Vancouver congregation).

The problems of organized religion in the present-day world would be comparatively simple, if it were just a matter of seeing that questions of administration and organization—however important—did not encroach upon the prerogatives of the questions of basic religious concern. There is much more to our present peril than that. It is bound up with the whole disturbing picture of North American society that has been so graphically portrayed by a whole series of writers in recent years. They have shown how fast we are moving into an era that is quite different from our own civilization in the past, an era in which our thinking and our conduct are no longer determined by reference to past traditions or inherited wisdom, nor by our own independent reflection on life's problems as individuals, but rather by the impact upon us of the group within which we find ourselves.

We want to belong, to be accepted. We don't want to be looked upon as strange or different or unacceptable. The best way of achieving this is to fit as closely as possible into the generally accepted pattern, the way things are done.

This is the guide to conduct, which is just another way of saying that this is the code of ethics. It is in fact the ethical code that is most widely accepted in our time. You do what is done. And if you want guidance on what to do in a particular situation, you try to guess what the majority of people would do in that situation, and then you go ahead and do it.

There is nothing new in this notion, but usually in the past this was not the standard that was acknowledged by society as a whole, however it may have acted. There were certain things that were right, and certain things which were wrong, no matter how many people or how few people did them or didn't do them. But today the group itself is regarded as the source of all human wisdom and welfare. Man's fundamental need is to belong. To belong he must conform, and so arises the ethic of group harmony which elevates to the status of moral principle what is simply the trend of the times—"the sanctification of the status quo", as it has been called.

Religion and Society

One of the traditional features of religion in the Western world is the way in which it has been able to adapt itself successfully to the various forms of social order within which it has had to live and work. Inevitably it has been influenced by the common ideas of the times, but usually in the past religion has also stood out from time to time as a critic of the social and political order within which it found itself. Not only the conduct of the individual man, but of communities, governments and emperors.

Those who point to the perils of our situation say this has changed. With only rare exceptions—and these are mostly individuals rather than churches—religion has accepted the prevailing ethical code of society. It has simply become a reflection of the prevailing culture patterns. And that is why it is both so successful and so perilously poised. Dr. John C. Bennett of the Union Theological Seminary in New York calls the religious revival of the present day a manifestation of American culture religion involving the following four elements: *First*, the tendency to reduce Christianity to a gospel of happiness and success with no place for the biblical warning against idolatry, judgment, repentance; *second*, the loss of any basis of criticism of our culture as a whole and the close alliance of religion with the forces of nationalism; *third*, the capitalizing on the fact that Communism is atheistic and the strong suggestion that because we are against Communism, God must be on our side; *fourth*, the close co-operation between many leaders of this religious movement and the forces of social reaction.

The Peace of Mind Cult

Let's look at these points in turn. The first, of course, concerns the tendency which finds its most extreme form in the peace-of-mind cult of Norman Vincent Peale, whose immovable smile confronts us from innumerable magazines and newspapers. Don't get upset or angry, however many things there are in the world which would make any normal person with some remnants of moral standards upset and angry. Just think positive thoughts, and all the evils will go away. It would be wonderful if it were true.

Like most other perversions of religion in our time, the peace-of-mind cult is essentially self-centred. It stresses the help religion can be to you. It tells you what God can do for you, not, as the older prophetic forms of religion used to tell us, what you can do for God. In fact, God becomes a great, big, invisible, helpful friend who will do just anything for you, if only you will ask him. He is the Man Upstairs. As Roy Eckhart, another surveyor of the scene from college walls, sardonically puts it, "God is a friendly neighbour who lives in the apartment just above. Call on him any time, especially if you are feeling a little blue. He does not get upset over your little faults—He understands. We have been assured by no less a theologian than Jane Russell that the Lord is a "living doll", a real nice guy. Thus is the citizenry guided to divine-human chumminess."

The Demand for Magic

I wonder how much harm has been done to religion by this idea that you have only to go to church and believe in a nice Santa Claus-like God for everything in life to be rosy and happy. How can anyone who knows anything at all about human life as it really is accept such nonsense? How can any minister who shares the problems and sorrows with which ordinary decent people come to him week by week, preach it? I don't know. The only answer one can give is that it is supposed to sound good, but no one is really supposed to act upon it. It is like the criticism of another phase of modern religion, voiced a few years ago by Elmer Davis about another of the sacred personalities of the cults, President Eisenhower. "The greatest demonstration of religious character", he wrote, "came on July 4th, which the President told us all to spend as a day of penance and prayer. Then he himself caught four fish in the morning, played 18 holes of golf in the afternoon and spent the evening at the bridge table." Now the point was not the discrepancy between precept and practice—for who of us is above criticism in this—but the fact that no one ever expected anything else. The proper words had been said, the lamp had been rubbed, and the genie was supposed to appear without any further effort.

Perhaps you think I am being unduly harsh in bringing in the comparison with magic, but I assure you I am not being very original. A Presbyterian leader told a ministers' meeting in Los Angeles the other day: "We have turned our churches into warrens for spiritual rabbits who want some magic formula to save their tender skins." He was right. Magic, in the strict original sense, is what people want. If you have read Frazer's *Golden Bough* or any other good book on religious anthropology you will know that magic is simply a means by which man tries to enforce his own will upon the order of nature. If it involves the idea of a god, then the god is made into your slave, eager and willing to do your bidding. And that is what so many people

are looking for today. They want a God who is manageable, a packaged God, as it has been put,—a packaged God and a packaged religion, all nicely delivered in the large economy size.

The idea of using God as a means to your mental health is a magical idea of this order, just like some quack medicine. Another American theologian writes: "The tenuous religion to which we have returned often looks suspiciously like a gimmick for getting what we want."

(*to be concluded*)

"JOURNEY INTO A FOG"

COMMENT

By Denis Wigg

(*Denis Wigg is a member of a youth club in Barking, London. He comments upon the well-known book on clubland, "Journey into A Fog" by Mrs. Bergerhamerschlag.*)

THE book deals with Clubland boys and having been one of them myself I read the book with interest. For outsiders, maybe it could easily give some startling revelations, but I did not think there was very much that was new in it for myself. She feels about things very much as I do, although obviously she possesses far more patience! It is a pity she did not write more about other sections of the Club she was connected with, as it would have been interesting to have read about the experiences of other helpers as well as her own.

She was an art teacher and all the while I was reading her book I was comparing the various happenings with those of my own Club in Barking. Our Leader's wife is also an artist, and although so many things do get destroyed in the Club, the paintings she encouraged us to do ourselves and which were afterwards pasted on the walls, are still intact! It was an entirely new venture, interesting and enjoyable and a lasting memorial (so far anyway) of our own ability to create something ourselves.

The lino cutting was also a good idea although it was made fun of. Some children have this sort of creative influence around them from birth—their Father's jobs, doctors, business men, etc., and maybe their Mother's hobbies, coupled with the whole atmosphere of a tastefully decorated home. *Our* Dads work in factories, etc., our Mums do office cleaning, and we are not all lucky enough to live in new council flats.

The author of the book says "hobbies are poison to them" this I do not accept—hobbies need encouragement and it would certainly require not only super enthusiasm but also super courage to set up easel and paints at home!

She also remarks that "it is necessary to approach teen-agers from their own level". To be spoken to in a language one can understand is, I should have thought, a necessity for all ages and for all types—from coo-ee-ing to a baby, upwards.

Regarding God and Religion the author says that "the church is completely out of touch with modern times". With this I quite agree. There are folks who enjoy it, and apparently get something out of it, but generally speaking *we* just don't believe in it or more often than not we just have never taken any interest in it, and very few churches run Clubs except for their own members' children.

The author comments that no one greets her when she walks into Club—does she greet them? After all a lot of bad manners are due to ignorance or shyness; and of course we do not "give away a mate". Every one hates the "tell tale tit". The reason we do not like educational films is because nine out of ten of them are so boring! She certainly is backing a winner though when she recommends "temporary expulsion from the Club" to other forms of punishment. Most of us do a dreary job of work all day and come the night identify ourselves with James Dean, etc., and surely as she says it *is* a good idea to have the belief that "the bad ones are only good ones perverted".

When we break windows, etc., our Club Leaders try to explain to us that it is because "we have built up some sort of resistance" either to them or someone outside, and that "resistance" it is their job to break down. In any disagreements they just talk and talk until they succeed in making us see their way of looking at things—or until we have made them see ours!

For after all what *is* a "normal person"—one who fits in with all that surrounds him? I do not think the author would want us to do that, and it is that understanding which is so apparent all through "Journey into A Fog" that promises success to her art class! I certainly know that kindness does reach them, and in spite of setbacks something does come out in the end.

THE CHOICE

By Keith G. Cruney

THE major question in a young man's life has to be faced, or is realised, at nineteen or twenty years of age. Until this time he has been "looking round", and since leaving grammar school at sixteen or seventeen has learnt a great many things which had hitherto been as elusive to the young man's notice as the ping-pong ball is to the anxious hand.

During the first sixteen years of his life he has acquired an ever-growing storehouse of knowledge, and has packed it so full that he comes to the false conclusion that it is filled to the bounds of its capacity. It is common for a senior-form schoolboy to think he knows everything and that when he begins work he will have less to do and more time in which to do it. How devastating the first week's work in a factory can be! Having been a "top-knotcher" at school and experienced the grand superiority of the upper-fifth over the first-year pupils and then to find himself even below the bottom rung of the ladder which he has chosen to climb is a heart-breaking, yet very educational experience.

His great choice had to be made after sitting his school cert. examinations: was he to go on to "the sixth", and, ultimately (it is hoped), to university; or was he to leave school and the drudgery of homework to enter the cruel outside world of industry as an apprentice or clerk? The choice was a tough one . . . schoolmasters recommended "the sixth" whilst parents of the middle-class advised an apprenticeship to a trade.

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The young man considered this to be the toughest choice he would ever be called upon to make . . . that the result of his deliberations upon the matter would change, plan, and designate the whole pattern of his adult life. He was alone, the choice had to be his for he could only then blame himself should any remorse follow in future years. The writer chose the latter of the two courses previously discussed, partly because he had seen enough of text books and satchels and thought the time had come for him to "get some money in his pocket", and partly because, at the time, he did not see the sense in "wasting" four or five years at university.

So he left school and became apprenticed to the trade of compositor in the printing industry. Three years in a factory have taught him much. It has "opened his eyes", made him feel as insignificant as a fly on a hot day (when his opinion had always been to the contrary), made him see himself as others see him, taught him that his great storehouse of textbook knowledge was but a pamphlet in a library of social intercourse. The young man from the upper fifth is today a different person, perhaps his appearance and speech have not changed much, but the whole of his outlook on life certainly has.

The first ideals of the young man with the bursting ego and self-assurance that he would "pick up" the trade as easily as conjugating French verbs were smashed by the ruthlessness of his fellow apprentices and older workmates who were determined, from the outset, to "knock it out of him". They succeeded in their mission—although it did cause a lot of humiliation, anguish, and gnashing of teeth. But how justified their action seemed, three years later, when the young man saw his past, immature self mirrored in the fresh-from-the-fifth lads who were being signed as apprentices in the same office.

Here he realises the pettiness of the choice he was forced to make before he left school, and how little he really knew of the adult world when he was about to enter it as a " grown up ".

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It is at this point that the young man faces his true challenge : how best to use his life ? Twenty-one is by tradition the " age of maturity ", and although the idea seems old-fashioned and stupid in adolescence, it begins to have great depth of meaning at nineteen years. Not the challenge of one's educational choice now, but the much more serious and blatent challenge of life and what to do with it . . . will the young man be content to be a printer in a large newspaper office for the rest of his working life ; or will he be better suited in some profession ? The next two years are preparatory, for when two years have passed he will be free and able to " please himself ", free to enter the great, exciting world—but as what ? He is still young, and youth personifies enthusiasm and adventure, thrills and desire. He has grown up in an unsettled and speed-crazy world in which he feels that somewhere he must find a place ; his great confusion bellows within him, " where is my place ? ".

During his first three working years the young man has discovered many things, even talents which he did not know he possessed. Having been quietened after a boisterous schoolboy-hood he found his way back to church and the Sunday School to which he once reckoned he was too old to go. He found new interests in church and school which were so intense that he has become a lay-preacher and Sunday School teacher, to find that doing this kind of work suits him much better than his daily routine in a factory . . . and here is his dilemma. . . .

His life yet to live, the young man wonders whether he would suit the ministry—could he make a success as a minister, is he sure that this is his true vocation, or is it surrounded by make-believe like his past choice of university or work ? To decide that one is to become a minister needs very deep and careful consideration : the choice must be the correct one because the young man feels it is such a serious, permanent decision to make.

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To be a minister, or not to be a minister ? That is the burning question charring his every thought : " am I suited ? ", " could I fulfil all the commitments ? ", but mostly, " is this the thing which God would have me do ? ". To determine how one can serve God and Man to the best of his capabilities is no mean task. The older generation relates its experiences—from a good craftsman—" If I had my time to live over again I'd certainly be a parson "—or from a minister—" I only wish I'd learnt a trade before entering college ".

All kinds of things have to be considered. The Church has declined in the last twenty years ; what will happen during the next two decades ? Will a minister be able to earn enough to keep a wife and family ? In twenty years' time will the young man be satisfied he has made the right choice or will he wish he had changed his life at twenty-one years of age ? Time alone will tell. Perhaps by the age of maturity the young man will have sorted out his problem—maybe he will find himself in a worse state of diabolical confusion.

In the meantime he is left with his early experiences and his tormenting question, in the hope that one day he will know for certain whether to be or not to be.

A LAYMAN'S NOTES

By a Lay Contributor

THE annual meetings of the British Medical Association can usually be relied on to produce one or two striking headlines. This year the most arresting ones I saw were : " Rows In Front of Children. Not Always Bad, Says Doctor." (That was in *The Times*, by the way, in case you thought it was the *Sunday What's-its-name*.)

As a matter of fact, the point that was being made was rather a good one. The speaker was Dr. David Stafford-Clark, consultant psychiatrist at Guy's Hospital (and author of a very readable Penguin book called *Psychiatry Today*). It was not always a bad thing, he said, for parents to have a quarrel, in a civilised way—and make it up (that is most important)—in front of the children. In this way, he suggested, the children would become " inoculated " with small doses of marital disharmony : they would become immunised against it, and would learn that disagreements were quite a normal kind of happening in adult life.

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The British Medical Association has also been writing round to its members, warning them against " indulging in indirect advertising," particularly through radio and television. The code of behaviour that the B.M.A. is trying to lay down is a little confusing. For instance, if a doctor writes a book for the public on a medical subject, he may do so under his own name, and a brief account of his medical qualifications may be given. But if he makes a broadcast on a medical subject on sound radio or television, he must not allow his name to be announced ; and if his talk is later printed in the *Listener* it must only be credited, say, to "A Doctor " or "A Consultant Physician."

One can see that it would be a Bad Thing if professional people were always tumbling over one another to get their names before the public, and some restraint on actual touting for clients is no doubt necessary. But the extreme anonymity which the B.M.A. is trying to enforce could have undesirable results, too. People are already far too prone to say vaguely, " I saw in the papers . . ." or " They said on the telly . . ." instead of " *The Times's* Political Correspondent is hinting . . ." or " Woodrow Wyatt thinks. . . ." If we are going to quote a " source " as authority for a statement of fact or opinion, we should surely be able to say as precisely as possible what that source is. Not just " that doctor ", but " Lord Moran ", or " Dr. Solomon Wand." Does the B.M.A. really want all members of the medical profession to be lumped together in the public mind as " a kind of oblong blur." ?

People would soon lose interest in the *Brains Trust* if they were only allowed to be told that the participants were, say, An Ornithologist, A Solid Fuels Efficiency Investigator, A Metaphysician and A Poetess (with A Coal Educationalist in the chair). If we get to know, and respect, a broadcaster as an individual, are we not entitled to know his name, whatever his occupation may be ?

Take, for example, " The Consultant Psychiatrist " in *Lifeline* (on B.B.C. television), a man who has done so much to stimulate an intelligent and objective interest in the workings of the human mind and spirit. Would it be a Bad Thing if I were to tell you that his name was David Stafford-Clark ? It would, says the B.M.A. So I'd better not mention it.

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But to get back to this business of parents quarrelling in front of their children. Quite early on, my wife and I resolved that we ought not to build up any myth of parental infallibility in the children's eyes. We soon found out, needless to say, that we couldn't have sustained such a myth for very long, even if we had tried ! But it is encouraging, all the same, to find our good resolution now being endorsed by the experts.

Many other parents who saw the report of that B.M.A. meeting would no doubt be similarly encouraged. But some parents, I fear, will probably have got hold of the wrong end of the stick. " Look, darling, here's a doctor saying we've got to quarrel when the children are there." " Yes, my sweet, I saw that. But we don't even quarrel when they're *not* there, do we ? " " No, I suppose we don't. I hope that's not going to do them any harm." " Oh dear, it's awfully difficult to do everything the experts say, isn't it, darling ? "

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The real answer, of course, is : " Blow the experts : listen courteously to what they have to say, but then go ahead and live your own life in the way that broadening experience shows is the best way for you." This is beautifully brought out in an episode in Helen Waddell's book *The Desert Fathers* (Constable, 1936) :

There were two old men living together in one cell, and never had there risen even the paltriest contention between them. So the one said to the other, "Let us have one quarrel the way other men do." But the other said, "I do not know how one makes a quarrel." The first said, "Look, I set a tile between us and say, 'That is mine,' and do thou say, 'It is not thine, it is mine.' And thence arises contention and squabble." So they set the tile between them, and the first one said, "That is mine," and the second made reply: "I hope that it is mine." And the first said, "It is not thine, it is mine." To which the second made answer, "If it is thine, take it." After which they could find no way of quarrelling.

* * *

David has just come back from hospital, where they took out his tonsils and adenoids. He is in good form; he is spending his convalescence planning, all unaided, the party for his sixth birthday, which will be at the end of next month. There are to be ten guests, we are told. The programme varies from day to day. At the time of going to press, the proceedings are to open with a short service, which David and his best friend Timmy are to conduct (Timmy doesn't know this yet). After that? Ham sandwiches and a high jump contest, it is rumoured. And now, if you'll excuse me, I have been instructed to type out ten copies of "All things bright and beautiful" and the Twenty-Third Psalm. I did try to point out that none of the proposed guests can read (at my normal one-finger typing speed it will take all of the available six weeks to finish the job). "They're not for reading," he said impatiently, "they're for having."

The Inquirer

This week we return to our usual size. The Inquirer thanks its readers for the forbearance shown to it in the recent difficulties, and for helping to maintain the record of not missing an issue for one hundred and seventeen years.

(*Most Unitarians, according to a recent contributor to the Inquirer, "continue to write and think as if Russell, Moore and Wittgenstein had never existed."*)

Dear Editor,

These *Layman's Notes* of mine
Which I've compiled from time to time, at leisure,
Have (more by accident than from design)
Never before been penned in rhythmic measure.
So far, I've stuck to prose. But, though I treasure
Your good opinion, now, in rhymèd line,
I must confess (at risk of your displeasure)
I can't make head or tail of Wittgenstein!

The Simplex Scheme? I'll join it, let me sign.
"*Apartheid* Protest"? Splendid, I'll be there.
Run the church bookstall? Right (I *can't* decline).
A Forward Movement? Yes, I'll do my share:
I'll put in every evening I can spare.
(I *hope* they won't expect me to resign
When they find out that—oh, I *am* a square—
I can't make head or tail of Wittgenstein?)

This guilty secret may sound less malign
If sugared with a coat of limpid verse:
Who knows, some reader bold may even incline
To say quite bluntly, "Well, it might be worse.
To tell the truth, I too am most averse
To, at, or from (which *is* it? "From"? Oh, fine)
These philosophic pundits: to be terse,
I can't make head or tail of Wittgenstein!"

Envoi

Roaming the worlds of Letters, Science, Art,
I'll hold my own with Gert, or Ep—, or Ein—,
But Wittgen— . . . there I'm landed in the cart:
I can't make head or tail of Wittgenstein!

DARWIN'S BULLDOG

By John Rowland

THIS year is the centenary year of the publication of Darwin's epoch-making book, *The Origin of Species*. It is therefore understandable that much has been written and published about the theory of evolution; but perhaps the most interesting book which has recently appeared is Dr. Cyril Bibby's *T. H. Huxley: Scientist, Humanist and Educator* (Watts; 25s.). Dr. Bibby has clearly made a very close study of Thomas Huxley, and has been fortunate in that Huxley's two famous grandsons, Sir Julian Huxley and Mr. Aldous Huxley, have both written forewords to the book. It is written to a plan which at first seems rather odd, but the pattern becomes clear to the reader as he progresses.

Most biographies are written in chronological order; Dr. Bibby, on the other hand, writes of Huxley, chapter by chapter, from various points of view. There is a section on his work as a biologist, a section on his quite outstanding work for education, a section on his controversial arguments, and so on. In the end, the complete man emerges—and what a man he was!

Huxley, as the great populariser of evolution, "Darwin's Bulldog" as he was called, is a figure somewhat less familiar in this generation than he was in days gone by, but to all who wish to gain some understanding of the development of thought in the past century he must be taken into account. To some thinkers (especially to some religious thinkers) he has been considered the pure iconoclast, the man who fought against bishops and leaders of the Churches to establish evolution as a materialistic philosophy which would in the end render religion something not so much untrue as unnecessary. Dr. Bibby corrects this impression of a purely negative Huxley, and shows that he was a man with a positive philosophy of his own.

Dr. Bibby records, for instance, an argument between Dean Farrar and Huxley, in the course of which Farrar told him that many of the arguments between men of science and men of religion were nonsensical and unnecessary, in that the religious leaders no longer believe in what would now be called an old-fashioned fundamentalism, but that they accept the findings of the scientists on many subjects. Huxley's retort was: "Why, then, do you not teach these things to your congregations?"

Indeed, many of the old controversies which caused such a stir in Victorian days now seem hopelessly out-moded and out-of-date. What is modern about Huxley is really his steady insistence that science is a part of culture, that a man who knows nothing about science is as much a half-educated man as a man who knows about history. In Dr. Bibby's words: "Recognising that the whole of modern thought is steeped in science and that even those who affect to despise it are unconsciously impregnated with its spirit, Huxley did not see how anyone could claim to be educated without a considerable knowledge of its subject-matter and a clear understanding of its methods". That is something which many people, even now, a century later, do not seem to have appreciated.

It is perhaps unfortunate that nowadays there is no equivalent to the Metaphysical Society of which Huxley was for long a member—a Society which had among its membership Dean Stanley and Cardinal Manning, Gladstone and Tennyson, James Martineau and Frederic Harrison the Positivist. Can it be that the days of open tolerance are over, and that no longer can Anglicans and Roman Catholics, Unitarians and Agnostics meet in open discussion to probe the foundations of their beliefs? To anyone who reads Dr. Bibby's book, thinking of its implications and its undertones, it would seem that the Victorian era was a period when there were giants in the land—intellectual giants whose beliefs might clash, but whose influence was far wider than that of any corresponding figures in the twentieth century. Certainly of those who formed the climate of thought a century ago, Thomas Huxley was one of the mightiest figures, and it is good that in such a book as that which has been briefly described here such a man should be suitably commemorated.

RICHARD PRICE — WELSH GENIUS

NEWINGTON GREEN Church, London, has recently been celebrating its 250th Anniversary and many have stood facing the tablet to the Rev. Richard Price's memory which is fixed to the wall of the venerable meeting house. Few tablets contain such an eloquent tribute.

"Theologian, Philosopher, Mathematician, friend to freedom as to virtue ; Brother of Man, Lover of Truth as of God; his eminent talents were matched by his integrity, simplicity and goodness of heart ; his moral dignity by his profound humility. Few have been more useful in their generation, or more valued by the wise and good ; none more pure and disinterested. Honoured be his name ! Imitated his example ! "

In my vestry (writes the Rev. Reece Walker, minister of the Church) I have only two portraits on the wall. One is of the Rev. Richard Price, L.L.D., F.R.S. and the other of his friend and neighbouring Unitarian minister, the Rev. Joseph Priestley, D.D., F.R.S., discoverer of oxygen.

It must be very doubtful if British Nonconformity ever possessed a greater genius than Richard Price. He was pre-eminent as a theologian, philosopher, mathematician and economist. His treatise on " Morals " in many ways anticipated the ideas of Immanuel Kant. He gave a scientific basis to life insurance both by his " Observations on Reversionary Payments " and his mathematical tables. He also wrote on the National Debt and Pitt accepted his advice when he re-established the Sinking Fund in 1786.

For many years he was a close personal friend of another Prime Minister, Lord Shelbourne (later Marquis of Lansdowne) who consulted him in drawing up the King's Speech.

A Sermon by Price on the French Revolution created such a stir that Edmund Burke felt impelled to write his " Reflections on the French Revolution " as a reply.

It is said that his pamphlet " Observations on Civil Liberty " led the American colonists to demand their independence. In 1778, the newly created United States Congress, grateful for his help, invited him to become financial adviser to the American Government.

When news of his death reached France the whole of the National Assembly stood to his memory and the " Quartier Richard Price " at Nantes was named in his honour.

Much more could be said in tribute to his phenomenal contribution to all aspects of political progress and liberty, but with all this he was for 25 years the devoted pastor of the Unitarian Church at Newington Green. Among many others he inspired were John Howard the prison reformer, and Mary Wollstonecroft, a pioneer of women's rights.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Manchester College, Oxford

Sir : I have read with much satisfaction the article in your current issue concerning Manchester College. To my mind it is very much to be regretted that the Unitarian public does not realise as it should what a wonderful possession our denomination has in having Manchester College with its chapel and library and lecture rooms right in the heart of Oxford. May I make two small criticisms ?

One is on account of the sentence in the article : " Although not registered as a congregation of the G.A. it (the Society of Worshippers) supports the G.A. with an annual collection ". Does not this ignore the fact that Manchester College Chapel appears in the list of congregations in England published in the Year Book of the General Assembly ? Further, Oxford is also included in the list of the Midland Union Churches printed on page 25 of the Year Book.

Why should there be the least hesitancy in acknowledging the Oxford congregation as one of ours ?

The second criticism is prompted by the sentence : " The denomination does not, and is not required to, support our College in Oxford financially either directly or indirectly ". Surely the financial well-being of the College should be a matter of profound concern to all Unitarians ! Why any suggestion therefore that it is not ?

Kidderminster. Yours faithfully, Edgar W. Hill.

News Review

New Ministry

The Rev. Frank Walker of the Unitarian College, Manchester, and Manchester College, Oxford, has accepted an invitation to the ministry of the Halifax and Huddersfield congregations.

NEWTON ABBOT. Following the resignation of the Rev. C. G. Toone, on medical advice, the ministry of Newton Abbot Unitarian Church has been accepted by the Rev. Charles Easton as a joint pastorate with Unity Church, Torquay. Sunday morning service will be at Torquay, and Sunday evening service at Newton Abbot.

A Retreat

A three-day Retreat was held at Unitarian College, Manchester, from July 13th to 17th.

John Unsworth acted as conductor for the first two days and Margaret Dickin for the last day. This was the eighth retreat to be held.

Once more those who attended experienced a sense of spiritual renewal that is hard to define.

Difficult as it is to organise these retreats each time they are held those who have been present feel how tremendously worth while the days of quiet have been.

We are very grateful to the College and the College Staff for giving us such an ideal background. M.R.D.

Death of Welsh Minister

The Rev. E. Gwilym Evans, B.A., Llandysul, passed away Wednesday evening, July 22nd. He had been confined to bed since February, and died very peacefully. He was 87 last birthday.

He had been Minister of Graig Llandysul and Pantydefaid 1933-49. Former Ministries at Chesterfield (1901-06), Dukinfield (1906-33).

Miss Kate Johnson

Until the death of Miss Johnson's sister, Dr. Lilie Johnson, in 1955, they were inseparable in their work for Unitarian Christianity. They were daughters of Ald. Geo. Johnson, Freeman of Jarrow and twice Mayor. The family was descended from Jinny Atkinson the Kilhamite (1797) and was active in Methodism and education. Miss Johnson was well known as a Jarrow magistrate. She and Dr. Lilie became Unitarians through the ministry of Dr. Alfred Hall, at New Bridge Street, Newcastle-upon-Tyne. Subsequently they were leaders in the South Shields Church and the Northumberland and Durham Unitarian Association. At the church, the music and especially the children's carol services owed much to Miss Kate, who was a member of W. G. Whittaker's Newcastle Bach Choir which revived Byrd's " Great Service." She was a lay preacher for the Association, and was elected a Vice-President when she left the North and joined the Brixton church. She was a Vice-President, too, of the National British Women's Total Abstinence Union, after many years on the National Executive, and as secretary for Durham county. With her gift for organisation, she had also the gift of meditative prayer. For fifty years she made a home for the family, and made it a gracious centre for others. She is remembered, with the love that she desired above everything in this world, by her nephew Harold Brooks and many friends.

Edith Sand

The death of A. Edith Sand after long suffering on July 20th came as a welcome release for her.

For some years when living in London she was Sunday School Superintendent of our Leytonstone Church, inspiring deep affection among her scholars, whose friendship through the years has given her much joy.

In 1943 owing to ill health she came to Nottingham, attending High Pavement Chapel until sickness made this impossible, having to spend long periods in Nursing Homes.

The Rev. C. Gordon Bolam conducted the Cremation Service on July 23rd.

Deaths

Burgess, Beatrice, widow of the Rev. W. H. Burgess, on July 23rd, at Plymouth, aged 84.

Sand.—Mrs. Annie Edith Sand died in Nottingham on July 20th, aged 80.

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 16, 1959

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6. Rev. W. B. TAYLOR
ABERYSTWYTH, New Street, Meeting House, 11. Rev. J. H. CORAM DAVIES
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. A. W. VALLANCE
ASHWORTH, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11. Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 6.30. Rev. W. J. WHARTON
BERRIS GREEN (nr. Sevenoaks), Unitarian Church, 11. Rev. A. J. LONG
BILLINGHURST, Free Church, High Street, 11. Miss L. M. HORSWOOD
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30 (August 23) Rev. MAURICE JOHNSON
BIRKENHEAD, Church of Messiah, Broad Street, 11 and 6.30. Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Supply
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. FRANK LOWE
BOLTON, Bank Street 2.30, Sunday School, 10.30 and 6.30. Mr. J. MCCLELLAND
BOLTON, Unity Church, Deane Road, 10.30 and 6.30. Mr. T. SHARPLES
BOLTON, Wednesday, 3.15, and Halliwell Road, 6.30. Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15. Mr. PETER TIMPSON
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30. Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11. Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. W. WASHINGTON
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. DUDLEY RICHARDS
BRISTOL, Oakfield Road, 11. Rev. DUDLEY RICHARDS, 6.30 Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30. Rev. S. H. KNIGHT
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. STEWART CARTER
CARDIFF, The West Grove, Unitarian Church, 6.30. Rev. REES JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3. Mrs. IVOR HYDE
CHELTENHAM, Rayehill Unitarian Church, Royal Well, 11, Sunday School, 11.15 and 6.30. Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Rev. EDRIC H. SHAW, 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30. Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30. Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CRICKLEWOOD, Unitarian Church, Hermitage Street, 11 and 6.30. Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11. Mrs. E. SAVAGE
DEVIZES, Wilcox Street Chapel, 11, Children's Chapel, 6.30. Rev. F. COTTER
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45. Mr. G. E. PEPPITT
DONCASTER, Free Christian Church, Hall Gate, 11. Miss ANNE WHITAKER and 6.30. Rev. FRED SCHOLL
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30. Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. NORMAN KIRKHAM
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. WHITEHORN
DUNMOW, Unitarian Church, 11, Commination Read, 11. Rev. G. D. FOOTE
EDINBURGH, St. Mark's Church, Castle Terrace, 11. Rev. BRUCE FINDLOW
ESHER, George's Chapel, South Street, 6.30, No Service
GEE CROSS, Hyde Chapel, 11 and 6.30. Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11. Rev. R. NEVIN CROSS
GLOSSOP, Pimpless Street, 2, Sunday School, 10.45 and 6.30. Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3. Rev. JOHN M. QUIRK
GUILDFORD, Ward Street Church, 11.15, No Service
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Rev. T. W. ROBERTS
HALIFAX, Northgate End, 10.45. Rev. J. B. TOWERS
HAMPTON, Free Christian Church, South Terrace, 11 and 6.30. Rev. DENNISON HELTON
HINCKLEY, Great Meeting, Baptists Lane, 11 and 6. Rev. F. A. DAVIES
HORSHAM, Worthing Road, 11. Rev. J. MARTYN HALL
HUDDERSFIELD, Fitzwilliam Street, No Service
HULL, Park Street Church (Unitarian), 6.30. Rev. ERNEST PETTS
IPSWICH, Market Place, Unitarian Chapel, 6.30. Rev. T. M. WARREN
KIDDERMINSTER, New Meeting House, 11 and 6.30, Lay Preachers
KIDDERMINSTER, Branch Street Chapel, 11 and 6.30. Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. J. S. PATRICK
LEICESTER, Nanhampton Road, 11, Junior Church, 6.30. Mr. C. V. WILSON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30. Rev. LEONARD MARTIN
LEWES, Westgate Chapel, 11. Rev. ROSS VINEY
LINCOLN, High Street, Unitarian Chapel, 6.30. Rev. H. W. KENDRICK
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Dr. P. N. THOMAS
LIVERPOOL, Bootle Free Church, 11. Rev. C. A. PEPPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. KEITH MORRISON
LIVERPOOL, Gateacre Chapel, 11. Dr. S. J. KENNETT, 6.30. Mr. E. E. LLOYD
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30. Rev. C. A. PEPPER
LIVERPOOL, Hope Street, 6.30. Rev. A. WILLIAMS
LIVERPOOL, Ullet Road, 11 and 6.30. Rev. E. B. SMART
LONDON, Ball Street, Edgware Road, 6, Supply
LONDON, Blackfriars, Mission and Stamford Street Chapel, 6.30. Rev. H. L. SHORT
LONDON, Brixton, Effra Road, 11. Rev. WALTER M. LONG
LONDON, Brook Green, Prince Gardens Terrace, Notting Hill Gate, 11. Rev. H. L. SHORT, 6.30, Miss M. K. GARDY
LONDON, Byrom Gate, Upton Lane, 6.30. Mr. FRANK LOWE
LONDON, Golders Green, Hoop Lane, 6.30. Mr. WARREN DAVIES
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. RALPH E. GRIMWADE (also 11, 3rd Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. F. G. LEE
LONDON, Highgate Hill, Unitarian Church, 11. Mr. WARREN DAVIES
LONDON, Hope High Road, 11. Rev. T. E. HUCKLEY, 6.30. Rev. A. J. LONG
LONDON, Islington, Upper Street, 6.30, No Service
LONDON, Kilburn Unitarian Christian Church, Quex Road, No Service
LONDON, Lewisham Unitarian Church, High Street, 11. Dr. JAMES GIBSON
LONDON, Leytonstone, Low Bridge Road, Fairlop Green, No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30. Rev. R. TAYLOR
LONDON, Richmond Free Church, Ormond Road, 11. Rev. JOHN KELLY
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30. Rev. R. H. BARNES
LONDON, Wandsworth Unitarian Church, East Hill, 11. Rev. ROBERT TAYLOR (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30. Rev. W. M. LONG
LYTHAM ST. ANNES (Ansdell), Channing Road, 11. Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30. Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30. Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Supply
MANCHESTER, Failsworth, Deb Lane Chapel, 10.45 and 6.30, Supply
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Mr. ALLEN KIRBY
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. WM. MCMILLAN
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. HOPKINS
MANCHESTER, Strand Chapel, Whitfield (August 23) 10.45 and 6.30, U.Y.P.L.
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11. Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Browsley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. KENNETH SHARRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Elison Place, 11 and 6.30, Mr. LEONARD SMITH
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6. Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. W. KIRBY
NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAH
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30. Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30,
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6. Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30. Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. F. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30. Rev. J. W. DUNDLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Mr. G. E. HOLT
RENGWORTH, HARDA, The Meeting House, 11. Rev. FRANCIS TERRY
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3. Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6. No Service
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. F. PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Supply
SHEFFIELD (Attercliffe), 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11. Rev. F. SCHOLL
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. D. WEBSTER
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Student
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. FRANCIS TERRY
SOUTHEND-ON-SEA, Eversley Road, 6.30, Supply
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Mr. HAROLD COBB (also 11, 2nd Sunday in the month)
SOUTHBOURNE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWANSEA, Portland Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWINTON, Swinton Hall Road, 6.30, Mr. R. HUMPHREYS
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KENRAY
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. ALEC L. FRASER
TORQUAY, Unity Church, Monmouth Road, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30. Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Devotional, 6.30. Rev. E. H. STRAY
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30. Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Dr. J. J. KINGAN
WILMSLOW, Dean Row, 10.45, Service, 6.30, Rev. A. R. DENNISON
YORK, St. Saviourgate Chapel, 6.30, Closed

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. COLIN GRIFFIN
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FIELDHOUSE, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15. Rev. D. W. EDMUNDS, Manse Telephone LX 5529
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street. 11. Rev. ANGUS CAMPBELL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West. 11. Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West. 11. Rev. A. P. HOWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Pitt-street, 11 and 7. Mr. M. J. WILSON
WELLINGTON, Service suspended—Enquiries—Mrs. WATTS, Tel. 61-272

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CAPE TOWN, Hope Street, 11, Sunday School: Service, Rev. MAURICE C. RAYNER

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Anon.		10	0
Women's League	10	10	0
Mr. Dexter	1	0	0
Mrs. R. Hobson	1	1	0
Miss E. Odersell	1	1	0
Mr. and Mrs. G. W. Rees	3	3	0
Mrs. White	1	0	0
R. W. Thornton	5	0	0
Mrs. Madin	1	17	0
Miss I. M. Cowley	1	1	0
Mrs. G. A. Cowley		10	0
Miss E. M. Brownhead	1	0	0
Anon.		5	0
Rev. Edrich and Mrs. Shaw	4	4	0
Mr. Clayton		10	0
Collecting Boxes	9	17	8
Interest	1	0	4
Aberdeen Unitarian Church	30	0	0
Bath Unitarian Church	3	3	0
Rev. C. H. Meacham, U.S.A.	1	10	0
St. Mark's Unitarian Church, Edinburgh	10	0	0
Unitarian Church, Southport	10	0	0
Cowmeeting Unitarian Church, fourth year's donation (1958)	5	0	0
Bury and District Sunday School Union (Unitarian)	2	2	0
Edward Brierley, Sheffield	50	0	0
S. E. Dawley, Sheffield	50	0	0
Leonard Friend, Sheffield	5	0	0
Mrs. Winch, Sheffield	10	10	0
F. L. Chadwick, Sheffield	5	0	0
F. Fowler, Sheffield	5	0	0
T. G. Marsden, Sheffield	5	0	0
Mrs. A. B. Carter, Sheffield	10	0	0
Misses M. A. L. and E. E. Steers, Sheffield	1	1	0
Maurice Pearson, Sheffield	2	2	0
Miss A. E. Turner, Sheffield	1	1	0
Mr. and Mrs. A. Pinder, Sheffield	1	0	0
E. H. Hayton, Sheffield	1	1	0
Pontefract and Group, Unitarian Churches—			
Sunday School	10	0	0
Women's League	10	0	0
Mrs. L. Davies Fawdry	3	3	0
Bryn Jones Traprain	2	0	0
Mr. and Mrs. Williams Y Bryn	2	2	0
Lewin's Mead Meeting (Unitarian) Bristol, annual donation	25	0	0
Barton Street Unitarian Chapel, Gloucester	4	7	0
Miss A. H. Burgess, Neston, Wirral	2	0	0
Miss F. M. Clegg, Bristol	2	2	0
W. E. Keyes, Bristol	1	1	0
Miss Ann Gerver, Glasgow		10	6
Ilford Unitarian Christian Church	2	12	6
Women's League West Kirby	1	1	0
Free Church	1	1	0
The Unitarian Church, West Grove Cardiff (second donation)	10	0	0
Lewisham Church	2	10	0
Dover Church	10	0	0
Highgate Hill Unitarian Church	2	1	0
	£355	15	0
Total Donations and Promises already Published	£1,944	11	0
This list	355	15	0
	£2,300	6	0

Treasurer: Leslie Pearson, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

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Miscellaneous

Many Unitarians have been or are vegetarians. Information on this way of living, free from slaughter and its associations, gladly sent to others interested. Free literature on request from Secretary, London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8.

Holidays Abroad

THREE VACANCIES. Unitarian Party (September 29—October 3), Lugano, Italian Lakes. Ideal in early autumn. See Vintage carnival. Lone travellers welcome. Nothing strenuous. Write immediately: Rev. Parkinson, 10a Westbourne Grove, Scarborough.

OBERAMMERGAU PASSION PLAY, 1960, Unitarian Parties —(May 16th-27th) also stay Tyrolean village Igls overlooking Innsbruck (August 8th-20th), also stay Austrian Tyrol or Austro-Yugoslav frontier. Sail down Rhine to third centre. Nothing strenuous. Write immediately: Rev. Parkinson, 10a, Westbourne Grove, Scarborough.

Induction

INDUCTION of the Rev. Donald Dunkley to the joint ministry of Boston and Great Hucklow, Hartington Road Church, Boston, at 3 p.m., Saturday, August 8th. Preacher: Rev. E. D. Davies of Sheffield Unity.

Marriage

SWANSTROM-DUNKLEY. On July 11th, Donald Dunkley of Manchester to Sigrid Swanstrom of Pasadena, California, at Platt Chapel, Manchester, conducted by the Rev. John Gill of Sale and Wythenshawe.

A School Anthology

John Rowland's *The Penicillin Man*, a biography of Sir Alexander Fleming, published in London and in New York, has recently appeared, under the title *El Hombre de la Penicilina*, in Spain; an Italian edition will be out later this year. A section from the book, under the title "The Story of Penicillin," has now been included in an anthology for schools, edited by G. F. Lamb, and called *Stirring Deeds of the Twentieth Century* (Harrap; 6s.).

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